1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

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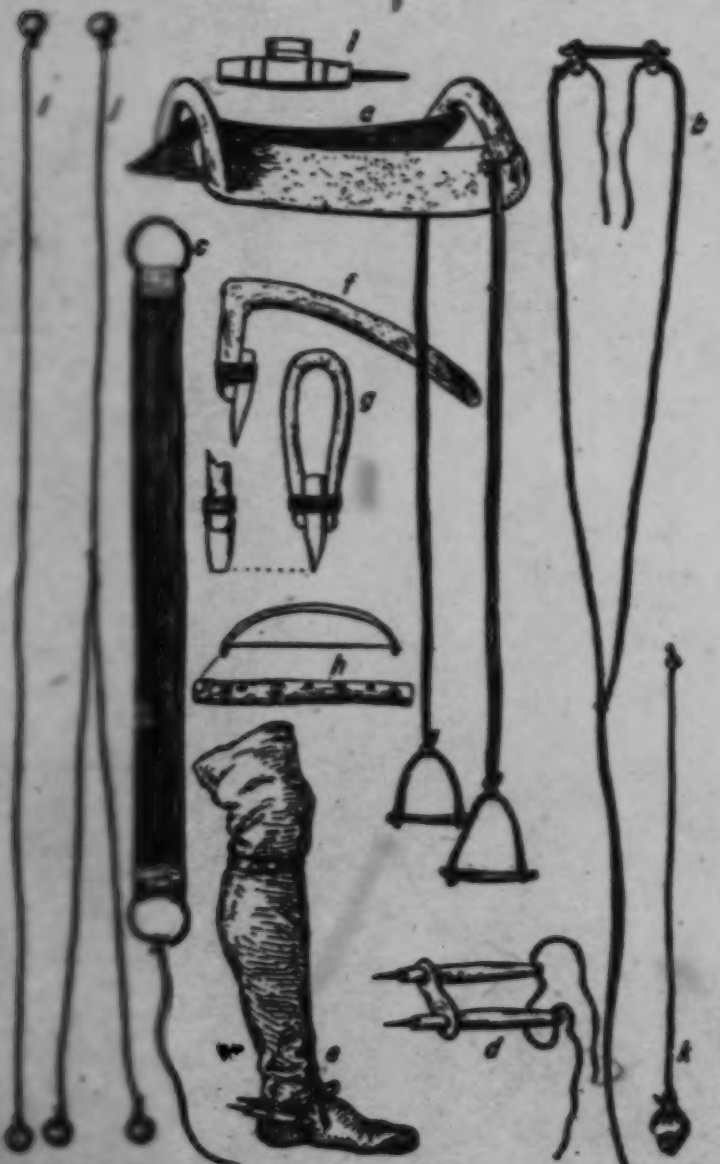

arms and instruments. a, Saddle and stirrup; b, bridle; c, girth; d, spurs; e, boots with spurs; f, ado; g, scraper; h, musical bow; i, ostrich bolas; j, pressure bolas; k, bola pendide; l, pipe. (After Moreno, 1877, opposite p. 196.)

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Ornaments.—Adornment may be summed up as follows: Head deformation, perhaps not intentional. Pegs of wood or bone, 3 to 4 inches (7.5 to 10 cm.) long, in the perforated nasal septum and lower lip (single early report, Drake expedition, 1578, in Fletcher, 1854, p. 80; cf. *Poya* culture, infra, and archeological data in Lehmann-Nitsche, 1924). Hair: Early, men tied hair ends up with fillet, and wore tonsure; women, later, coiffure in two braids, also false hair (King, 1839, 1:18; Boerbohm, 1879, pp. 90-91); brush comb (cf. illustr., Outes and Bruch, 1910, p. 122); facial and bodily depilation with shells. Tattooing by puncture method, on forearm (Musters, 1872, p. 197); formerly in other parts. Smearing body and face with grease; earlier, also with white earth (Ladrillero, 1880, p. 498). Painting: Body and face, various colors—white, black, red, yellow. Face painting with black on the march or on cold days to protect skin (Viedma, 1837 b, p. 81). Personal adornments (pl. 39, *top*): Men—earrings, objects of silver, brass—earlier, bone, stone, and shell necklaces, and feathers; women—brooches, including tupu type, earrings (often of *Arauconian* quadrangular or circular plate type), bracelets, finger rings, necklaces, etc., of hammered silver—earlier, necklaces like men's.

TRANSPORTATION

The *Tehuelche* had no dugouts or canoes, so far as ever observed, although they may possibly have had means of ferrying across the Strait of Magellan to the *Ona* country (cf. supra Introduction). They did use, at least the later *Tehuelche*, a crude type of coracle or bull boat, made of hides for ferrying themselves or their impedimenta across rivers (Bourne, 1853, pp. 133–134; Moreno, 1879, pp. 256–257).

With the horse (see supra) came saddles, stirrups, including the toe-stirrup (fig. 18, *c–d*; Viedma, 1837 b, p. 69; Coan, 1880, p. 68), wooden bits, and double-goad spurs (Musters, 1871, pp. 167–169, cuts). The women sometimes rode astride (Macdonall, 1833, p. 79), but usually seated high on the horse's back, with their feet resting on its neck. The *Tehuelche*, when hunting over rocky terrain, often put hide shoes on their horses as a hoof protection (Musters, 1871, p. 130).

At the time of Viedma's sojourn at Port San Julian in 1780–83, one band of *Tehuelche* south of the Río Santa Cruz, who had lost nearly all their horses as the result of a raid by the Port San Julian band, were using dogs to carry their toldos (Viedma, 1837 b, p. 68)—the only recorded instance of *Tehuelche* use of dogs as pack animals.

MANUFACTURES

Weaving.—No basketry is reported. Fillets were woven, but we have no details on the technique. The later *Tehuelche* used an upright loom for weaving guanaco-wool blankets (Coan, 1880, pp. 193–194).

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Poya

Lista, 1879 b, p. 76; Bonacgli, 1894, p. 778; Spegazzini, 1894, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Dependens dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco honours were utilized for medicinal purposes (Musters, 1871, p. 198; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

PUYA CULTURE

Most of our extremely fragmentary data on *Puya* culture are derived from Diego Flores de León (1698), Gerónimo Pietas (1646), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (in Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latcham, 1929–30, 64:280–282).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Flores de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Puya* had "a little grain" [cultivated by them!]; Menendez (in Fonck, 1900, p. 319), that the "Puelche" [probably *Puya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Flores de León, "had his nose pierced like the people of Perú" (1698, p. 856)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.

1: Cooper R-4 (no date) 1946 KMS Tehnička SH5

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[p. 160.H]

2: Musters T-S (1869-1870)1873
SH5 Tehuelche SH5

for the rest of our party. We saw nothing except one ostrich vanishing at great speed towards the valley at another point, and a pair of doves, which I remarked with interest; so we returned to the track, and as night was closing in, pushed on, wishing to cross the ford of the river and encamp on the other side. At seven o'clock, having reached a nice spring flowing from the barrancas, where there was firewood in profusion, Gallegos ordered a halt, although Sam wished to proceed, observing that the moon was so bright it was 'all the same as day.' We accordingly encamped for the night, after making a good supper off guanaco meat, which was a pleasant change after our previous charqui. The valley of
133 the Coluyli slightly indicates the bench formation, though it does not present so distinctly marked terraces as those which border the Gallegos River; but the lowest or river plain, which is nearly two leagues wide in the neighbourhood of the ford, is of a more fertile character, the pasture being luxuriant and good. One or two of the springs—notably the one the water of which, contrary to our guide's advice and example, we drank—had a strong taste of iron, which caused all the party to suffer from internal derange-
384 ment; and Sam stated that near our encampment there was a deposit of the black earth with which the Indians paint over their bodies. Starting early, after a night of severe frost, we soon struck the ford. Our guide had vanished; but while rearranging the packs, we saw a volume of black smoke rising to the east, caused by Sam, who, having thus signalled his countrymen, rejoined us on the march across the slightly ascending plain. We then observed numerous
492 Indians galloping in our direction, and crossing the stream at various parts, as D'aria remarked, quite regardless of fords. We halted, and were soon surrounded by about forty or more, most of them riding useful-looking horses barebacked.
494 As they appeared very friendly, Gallegos gave them some biscuit and charqui; their chiefs—the head cacique being a nephew of Casimiro—forming them into a semicircle, in tolerably good order, to receive the present.

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plaited. Of this leather we also make serviceable bridles, lazos, stirrup-leathers, and, in fact, horse-gear generally. Sometimes we would have a fit of making pipes, and all hands would be busy sawing out wood or hard at work boring the bowls; at others, spurs were the rage, made by the simple Indian method of sticking sharpened nails into two pieces of wood, secured together by thongs fastened under the foot and round the leg; or again, we would work silver, and come out with our knife-sheaths glittering with studs. On non-hunting days, I invariably practised the use of the bolas, and caught almost every shrub on the island.

The evenings were passed in playing the American game of brag. Cash being unknown, and no one being disposed to risk the loss of his gear, the stakes were simply so many black beans to a box of matches; and as much excitement prevailed as if each bean or peseta had been a five-dollar piece.

Both in our hunting parties and in the house which he had been allowed to occupy, though he occasionally visited the camp on the Chico, I sedulously cultivated the acquaintance of Casimiro. Both the missionaries and Her Majesty's surveyors have made frequent, and often by no means honourable, mention of this Indian, who has always evinced a wish to conciliate the friendship of the English visitors to Patagonia. His history, as I learned it from himself, was a very curious one, and aptly illustrates the conflicting claims of Chilians and Argentines, and the confused politics of the Indians themselves, his father having been killed in an engagement with the Araucanian or Manzaneros Indians. His mother was a Tehuelche; being an inveterate drunkard, whilst visiting the settlements of Rio Negro she bartered the child for a cask of rum to the governor of the fort, a Frenchman named Viba, who was connected with the slave-trade, for at that period Indians seem to have been made slaves of as well as blacks. Viba had Casimiro christened—whence his name Casimiro Viba—and brought up at the Estancia, or

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the Indians. In this dilemma, quite uncertain which of the two valleys to ascend, and feeling extremely cold, we first looked out for a place of shelter. This was afforded us by a little dell or recess in the side of the barranca, which was thickly overgrown with incense bushes. Betaking ourselves thither, we speedily had a blazing fire kindled, and while warming our chilled limbs held a council. It was decided that I should mount, and proceed to hunt for some food; and then, if the weather moderated, we could proceed. Ariza was left in charge of the fire, with a strong caution from me to keep it up, and to make as much smoke as possible, by way of signal to the Indians. After a good deal of difficulty, my horse, which was only half broken, and had a playful way of rearing up and striking with his forefoot, was curbed with the leathern thong which forms the Indian bit. I then proceeded to scale the barranca bordering the river valley, and soon reached the desolate undulations of the higher Pampa. As a necessary precaution against losing my way, I was careful to take two or three bearings of conspicuous hills, visible in the northern limits of the valley; for the monotonous and dreary waste of the Pampa, strewn with boulders and shingle, alternated with tufts of grass, presents no track or landmark to guide the wanderer. It was not long before two or three herds of guanaco were sighted; but the dog, which had probably during the night foraged for himself, and found some half-eaten carcase, would not run, and a gallop of some twelve miles proved fruitless. Just as I was about giving up in despair, I observed a herd in a hollow, which I was able to approach unobserved. Knowing that our chance of food for the day depended on success, I warily approached, and then charged, and to my delight succeeded in entangling one with the bolas. He was soon despatched; and while I was busily cutting off a supply of meat, to my sudden surprise an Indian came galloping up. The new comer proved to be Tankelow, who was in search of me. He brought word that Orkeke had found the strayed

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a huge puma scorched by the extinct ashes of the fire. Just, however, as Arica was about to fire the revolver which I had lent him, the beast bounded away into the bushes. But as he was convinced that the puma was close at hand waiting for an opportunity to attack, he spent several hours on the watch with his revolver ready. His delight may be imagined when, worn out with want of food and rest, he was relieved by the arrival of the Indian with the meat and a horse for him to ride.

The next day we made a short march up the river valley, the caravan of women and horses, as usual, proceeding along the track, while the men hunted in the adjacent plains. I was fortunate enough in the hunt to kill a guanaco and an ostrich, and duly shared them with Casimiro. The order of march and method of hunting which constitute the daily routine are as follows: the Cacique, who has the ordering of the marching and hunting, comes out of his toldo at daylight, sometimes indeed before, and delivers a loud oration, describing the order of march, the appointed place of hunting, and the general programme; he then exhorts the young men to catch and bring up the horses, and be alert and active in the hunt, enforcing his admonition, by way of a wind up, with a boastful relation of his own deeds of prowess when he was young. Sometimes the women, while the chief is haranguing, rekindle or blow up the embers of the fire and prepare a slight breakfast, but not invariably. Some cold meat is also occasionally reserved from the evening meal, and placed in a hide bag to be carried with them on the march, to be given to the children when they are hungry. But the general custom for the men is to wait until the day's hunt has supplied fresh meat. When the Cacique's 'oration' —which is very little attended to—is over, the young men and boys lazo and bring up the horses, and the women place on their backs the bolster of reeds, tied with hide thongs, mantles, and coloured blankets, which form their saddles; others are strapping their belts on, or putting their babies

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into wickerwork cradles, or rolling up the skins that form the coverings of the toldos, and placing them and the poles on the baggage horses; last of all the small breakers, which are carried on the march, are filled with water. The women mount by means of a sling round the horses' necks, and sit astride of their bolster-saddles; their babies—if they possess any—and their pet dogs are hoisted up, the babies being stowed in the cradles behind them; then they take their baggage-horses in tow and start off in single file. The men, who generally wait until all are ready, then drive the spare horses for a short distance, and having handed them over to the charge of their wives or daughters, retire to a neighbouring bush, where a fire is kindled, pipes are lighted, and the hunt commenced in the following manner. Two men start off and ride at a gallop round a certain area of country, varying according to the number of the party, lighting fires at intervals to mark their track. After the lapse of a few minutes two others are despatched, and so on until only a few are left with the cacique. These spread themselves out in a crescent, closing in and narrowing the circle on a point where those first started have by this time arrived. The crescent rests on a baseline formed by the slowly-proceeding line of women, children, and baggage-horses. The ostriches and herds of guanaco run from the advancing party, but are checked by the pointsmen, and when the circle is well closed in are attacked with the bolas, two men frequently chasing the same animal from different sides. The dogs also assist in the chase, but the Indians are so quick and expert with the bolas that unless their horses are tired, or they happen to have gambled away their bolas, the dogs are not much called into use. Pumas are very frequently found in the circles, and quickly despatched by a blow on the head from a ball. On one occasion I saw Wáki completely crush, by a single blow, the skull of an unusually large one. The Indian law of division of the game prevents all disputes, and is as follows. The man who balls the ostrich leaves it for

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[Facing p. 77]

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mon near Buenos Ayres. I had encountered them even as [36]
low as Santa Cruz, but never in such large numbers. Our 224
hunts on the plain were not so successful as those on the hilly range, although in the previous year the Indians asserted that the reverse had been the case. Perhaps the guanaco had gained in experience, and felt themselves safer in the rocky heights where riders were likely to get bad falls. The Northern Indians rode most recklessly, going at full speed 492
down the most precipitous places, and, strange to say, although one or two accidents did occur resulting in broken limbs, they were not numerous. This speaks volumes for the sure-footedness of their horses. It is their custom, when hunting in rocky places, to place hide shoes on the horses fore feet as a safeguard against sharp stones. After hunting, it was the rule every evening for those owning spare horses (and indeed for those who did not) to repair to the racecourse a little before sunset, and train or run their horses, or look on at the others, and if there was a race, make bets. The manner of racing is something similar to 52[illegible]
that in vogue amongst the Gauchos in the provinces of 525
Rio de la Plata, except that it is generally conducted on principles of fair play. The stakes are always deposited before the race comes off: if horses, they are tied out handy; if ornaments, bolas, &c., &c., they are placed in a heap, the winners removing them directly the race is decided. The horses are run bare-backed, the two riders starting themselves after cantering side by side for a few yards. Owing to the great care taken in training the horses, very few false starts ever occur. The races are very often for long distances, four miles or a league being the average, although, of course, with young horses the distance is shorter. The 231
Indian manner of breaking colts is similar to that of the Gauchos; they are, however, more gentle with their horses, and consequently break them better. One rarely sees a horse amongst the Indians that is not perfectly quiet; indeed, the smallest children are nearly always mounted on the

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SH5 Tehuelche SH5

pin with a broad disc, or a nail, or thorn, according to the 291
wealth or poverty of the wearer; and under this is a loose calico or stuff sacque, extending from the shoulders to the ankle. When travelling the mantle is secured at the waist by a broad belt ornamented with blue beads, and silver or brass studs. The boots worn by the women are similar to those described, with the exception that in their preparation the hair is left on the hide, while it is carefully removed from those of the men. The children are dressed in small mantles, but are more frequently allowed to run about naked up to the age of six or eight; their little boots are made from the skin taken from the fore-legs of the guanaco, softened in the hand. The small children generally remonstrated strongly and effectually against wearing this article of clothing; and whatever the severity of the weather, preferred running about barefoot. The cradles for the babies are 854
formed of strips of wicker-work interlaced with hide thongs, fitted with a cover to keep sun and rain off, and made of a convenient shape to rest on the saddle gear of the mother when on the march. They are ornamented, if the parents are wealthy, with little bells, brass or even silver plates. The women are fond of ornaments, wearing huge earrings 301
of square shape, suspended to small rings passing through 306
the lobe of the ear; also silver or blue bead necklaces. The men also wear these necklaces, and adorn their belts, pipes, knives, sheaths, and horse-gear with silver. Those who can [492]
afford it also indulge in silver spurs and stirrups; most of their ornaments, except the beads, are home made, being beaten out of dollars obtained by commerce in the settlements. Both sexes smear their faces, and occasionally 302
their bodies, with paint, the Indians alleging as the reason for using this cosmetic, that it is a protection against the effect of the winds; and I found from personal experience that it proved a complete preservative from excoriation or chapped skin. It proved equally effective against the sun, which in Henno peeled my face completely until I resumed

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bows and arrows, but I am inclined to think that this must 411
have applied either to a tribe of Fuegians or a party of Pampas living in the valley of the Rio Negro. It is certain that no ancient flint arrow-heads are met with south of the Rio Negro, where they abound; also that there is but little, if any, wood nearer than the Cordillera suitable for bows, and it is reasonable to suppose that previous to the introduction of horses the Indian migrations were confined to a smaller area; besides, although no arrow-heads are found in the interior of Patagonia proper, ancient bolas are not unfrequently met with. These are highly valued by the Indians, and differ from those in present use by having grooves cut round them, and by their larger size and greater weight. The introduction and diffusion of firearms has 713
almost superseded the use of defensive armour; but chain suits, and hide surcoats studded thickly with silver, are still —as instances before given show—possessed and employed: and before going into battle the warriors are often padded like cricketers, coroonillas or saddle-cloths, and ponchos being employed to form a covering, the folds of which will turn a sword cut or lance thrust.

During our long sojourn at Teckel, as hunting was avoided 461
as much as possible, in order to rest the horses, the men occupied themselves in Indian arts and manufacture, some account of which may be deemed interesting.

As the horse is the mainstay of the Indian, let the saddle- 492
gear take precedence. (See figs. 1, 2, 3, 4.)

The saddles are constructed in the following manner. A piece of timber is split in two, and reduced, by means of a small hand-adze, to the requisite size and thickness to form the side boards or flaps, skilfully adapted to the shape of the horse's back; in these boards holes are bored at each end, and the saddle-trees, which are chosen from angular limbs of trees, like knees for boat-building, and reduced to the requisite size, are lashed on by hide. Over this fresh guanaco hide, divested of its woolly coat and carefully cut to the

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492 proper shape, is sewn with sinew, serving, as it dries, to bind the whole securely together. Casimiro was the most skilful workman of the party, and made a saddle for me which, although through having to start in a hurry it was not smoothed down or covered with hide, I used for about five weeks without any chafing of the horse's back. Underneath the saddle a thick mandil, or poncho, is placed; and over the saddle a corconilla, or housing, of puma or yearling guanaco skin, or, which is always preferred if obtainable, a black sheepskin. The Araucanians weave corconillas of most beautiful texture and brilliant blue colour, which are sold for as much as £5 in the settlements. The girths are made of thirteen or fourteen ties of twisted hide from the neck of the guanaco, and fitted with two rings connected by a leather thong. The stirrups are suspended by strips of hide from the holes bored in the foremost saddle-trees. They are generally made of a piece of hard wood fixed into a raw hide thong, or sometimes of wood bent into a triangular shape. The swells, of course, sport silver stirrups, but they are frequently not used at all. The saddle is also taken off when the hunting circle is being closed and the horses ridden bare-backed, but it is replaced to carry the meat back to the toldos. Sometimes it occurs that an Indian loses his saddle at play, when he is perforce obliged to ride bare-backed, and it never appears to inconvenience them. The bridles are made of either plaited or twisted hide. The bits used vary, but the more general is a simple bar of either wood or iron, covered at either end with two flaps of stout hide, from which two thongs extend under the horse's jaw, forming an effectual curb, the reins being also secured to the hide-flaps. The bar is frequently omitted, and a simple thong is placed in the horse's mouth and rove through the piece of hide, which is secured to the bridle and tied under the jaw. I used this simple bit the whole of the journey, and never had reason to find fault with it. The spurs are made of two pieces of hard wood, with nails filed to a sharp

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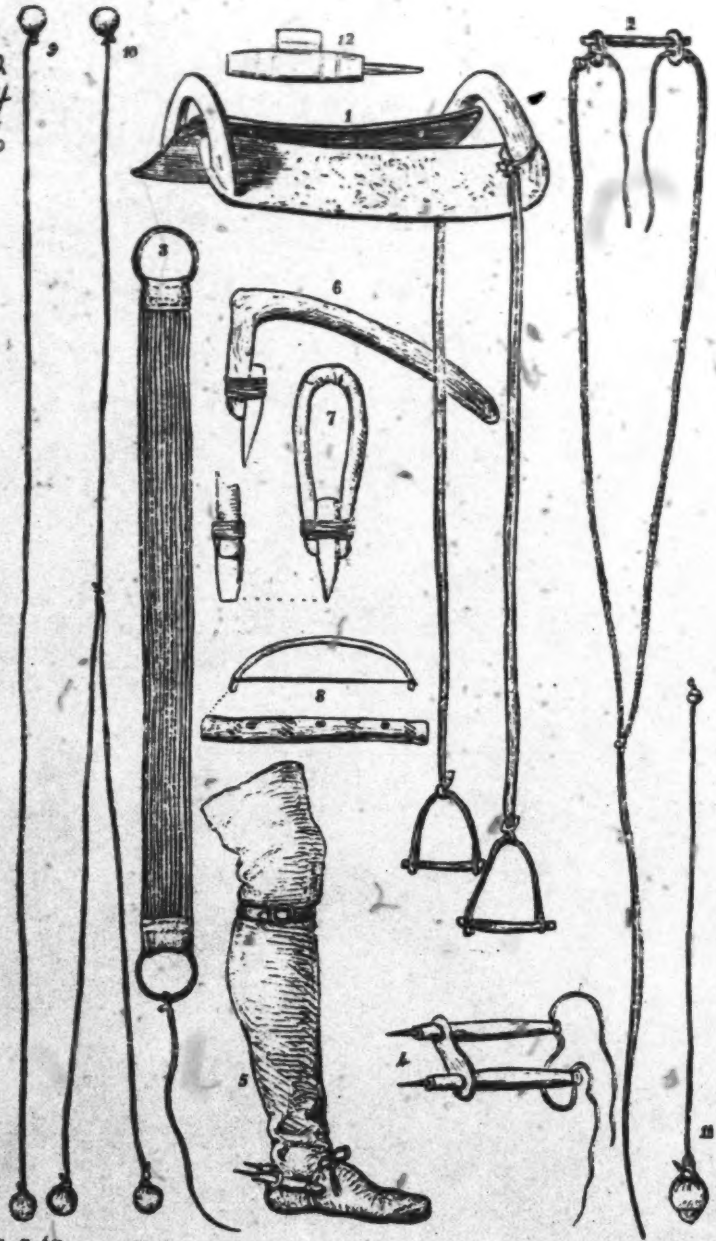

1. Saddle. 2. Bridle. 3. Girth. 4. Spurs. 5. Boot. 6. Adze. 7. Scraper
8. Musical instrument. 9. Ostrich bola. 10. Guanaco bola. 11. Bola perdida. 12. Pipe.

12

[facing p. 176]

[No pg 177]

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point fixed in the ends, for which I once tried to substitute bone spikes, but they required constant sharpening and broke quickly. The spurs are secured to the feet by thongs. Headstalls for breaking horses are made either of plain or plaited hide, with a ring underneath for the Maneador.

Lazos are made either of twisted or plaited hide, similar to those in use among the Gauchos. The only other articles of horse-gear worthy of mention are the 'manèos,' called by the Indians 'caligi,' or straps for securing the horse's legs, in order to teach him to stand when the rider has dismounted; but the horses soon learn to await the return of the rider. Since my return a hunting friend, hearing the chase described, eagerly inquired, 'But who held your horse?' The well-trained Tehuelche hunters hold themselves, and no boy or man is available to render this service to any one unlucky enough to be mounted on an uneducated steed. Our breakers might take a useful lesson from the 'savages.'

Another branch of general industry is the manufacture of pipe-bowls, which are peculiar in shape, as may be seen in the plate (fig. 12). They are made of either wood or stone, fitted with a silver or metal tube, and frequently ornamented with silver. The greatest pains is taken to keep them free from tobacco juice by constant cleaning with an ostrich feather.

Wooden platters are sometimes made, for containing meat or grease; and I have seen wooden or horn spoons constructed, but these articles are rare. Casimiro's toldo rejoiced in one of the latter, and it rather resembled a shoehorn. The men are many of them skilful workers in silver, made from dollars obtained in the settlements, and tempered until they become sufficiently malleable to be beaten out into the requisite shapes, either for buckles, garters, plates, beads, or studs for embossing belts or armour with. These 'cups,' or studs, are generally hollowed out in a suitable cavity, worked in a stone; they are then pierced at the edges

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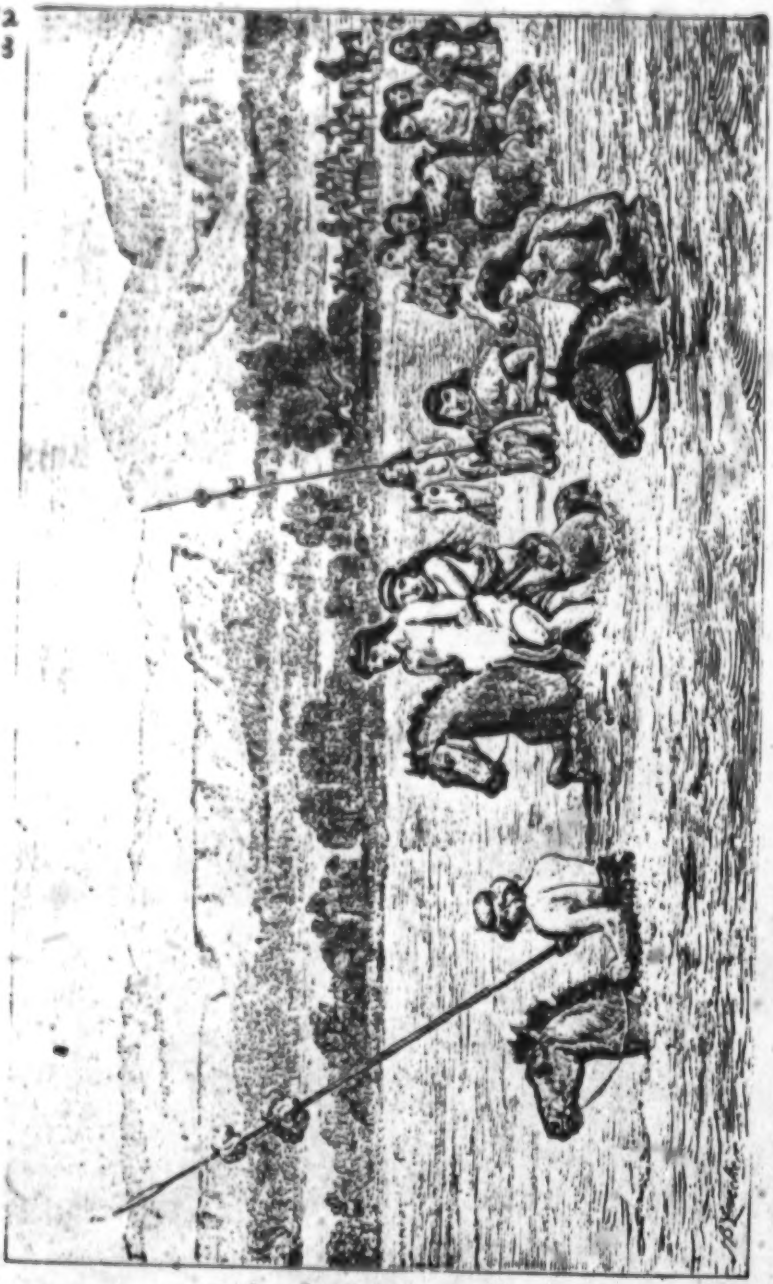

CROSSING THE RIVER LIMAY.

[facing p. 236]

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133 the name. We accordingly proceeded in that direction, and taking off all unnecessary gear, strapping our mantles close up, or wearing them like plaids over our shoulders, descended through the trees and soon plunged into the river.

133 The first part of the ford was deep, but the water then
492 shallowed on nearing the shore, and the velocity of the noisy stream greatly increased. Still we arrived easily enough at the first island, but to pass from that to the smaller one appeared at first to rather daunt even the Tehuelches. The current was running like a millrace, and the waters foamed over the uneven bottom with a rush and roar that rendered all warnings inaudible. It was evident that only strong horses could cross at all; but one or two bolder spirits dashed in, and although unacquainted with the pass, reached the second island some distance down the river in safety, so the remainder shortly followed, the women crossing behind the men; here and there were places in the ford which necessitated swimming, and in others were huge boulders, over which the water
648 swirled in large waves. At last we all reached the bank in safety, and were met by some of Inacayal's Indians. Being among the lucky first arrivals, I came in for some apples and other food that some of these people of Incayal's had thoughtfully brought with them from the toldos.

When all were mustered and had resumed their clothes, we started for the toldos, where we were received by Inacayal, and as it was needful to await those who had remained behind drinking, we bivouacked by the bank of the river, and shortly some cattle and mares were brought up and slaughtered to satisfy the cravings of our hunger. After bathing in the river, I was sitting by the fireside watching our dinner cooking, when I received a message to say that I was required in one of the toldos. In that indicated I found an old Indian, a brother of Quintuhual, who spoke fluent Spanish; he invited me to sit down, and then narrated that an Englishman named Cox had formerly descended the river from Lake Nahuel-huapi in a boat, but in trying to descend

5: Bourne T-5 (1849)1874
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reluctance they assented. The old chief ordered me to mount his horse, — this time reversing our relative positions; he made me sit on the rude apology for a saddle and guide the horse, while he took his seat behind, clasping both arms tightly around my body, and spurring his old nag forward. Thus mounted, and wondering what would be the next trick of the savages, I was conveyed to the shore, near the spot where the boats lay off on their oars. Driving as near them as possible, I hailed the men, — told them by no means to fire on the Indians, but to give them all they had promised. They asked what they should do with the articles. I turned to the chief, told him what the boats had brought, and once more asked if it was a satisfactory ransom. He said, Yes; if those articles were laid down, I should be released. But he was plainly resolved to have his pay in advance; he distrusted us too much to let me go first; and I need not say that my confidence in him was far from implicit. But, "Nothing venture, nothing have," — I directed the men to put the things ashore, which they did. The Indians greedily picked them up, and I claimed my release. The old rascal said, "he had not got *plenty* of rum yet, he must have a barrel." I insisted and struggled, but to no purpose. He kept a tight hold of my body, and when I begged that at least he would not squeeze me quite so painfully, he only redoubled his clasp. He obviously suspected, and I more than suspected, that it would not require a very great relaxation of his embrace to prompt a pretty decided movement on my part, for the effectual resisting of which the vicinity of the water was not altogether favorable. He now began spurring his old horse from the scene of action; I drew upon the bridle

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556 horses, the stock of which is frequently replenished by
231 stealing from the Spanish and Chilian settlements. These animals are, for the most part, of small size and inferior quality, half wild, coated with coarse, shaggy hair — lean and woe-begone enough, just "fit for the crows." A few valuable specimens of a superior breed are found among them, doubtless "conveyed" there. The rude saddles in
492 use among them are mostly of Spanish origin, obtained at the settlements. They consist each of two boards, an inch thick, six inches wide, and two feet long, rounded at the corners so as to fit the horse's back, and united by two strips of board passing across the back-bone, the several pieces lashed together with leather strings. A piece of guinaco-skin often serves in default of a saddle. The steed is guided by a single rein, tied round the lower jaw; some of them sport a bit of iron or wood, secured by a string round the jaw, attaching the rein to this. Spurs, like the rest of their riding apparatus, are more efficient than elegant. They are indeed rude and cruel things, — straight sticks, six inches long, with a long, sharp iron inserted into the end, secured by a string or strap around the hollow of the foot, and tied at the top, a second strap nearer the heel, and a third passing round the heel. They are all agile and excellent horsemen.

441 For weapons, the chief, and a few of the principal men, had cutlasses or swords. They had no fire-arms, nor could I learn that they understood their use; bows and arrows, spears and war-clubs, appeared to be equally unknown.
441 All the men carried knives; and the *bolas*, a missile
224 weapon used in the capture of all kinds of game. This consists of two round stones, or lead balls, if they can be

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in a straight line; and, as soon as their course is ascertained, the Indians may be seen running their horses at break-neck pace to plant themselves directly in the course of the living tide. As the game approach, the hunter puts spurs to his horse and rushes across their track. When within twenty or thirty yards, he jerks the bolas from his girdle, and, whirling it violently above his head, lets fly. The weapon usually strikes the head or neck of the animal, and winds itself about his fore-legs, bringing him to the ground. The hunter dismounts, cuts the victim's throat, remounts, and is again in pursuit. The whizzing missile, unerring in its aim, brings down another and another, till the party are satisfied with their chase and their prey. The dogs fall upon the poor animals, when helplessly entangled by the bolas, and often cruelly mangle them before the hunter has time to despatch them. Seldom does any one miss the game he marks. It is the height of manly ambition among them, the last result of their training, to excel in the chase.

The sport being over, then comes the dressing of the meat. The body is split open, the entrails removed, the heart and large veins opened, to permit the blood to flow into the cavity. The Indians scoop up with their hands and eagerly drink the blood. When their thirst is satisfied, the remainder is poured into certain of the intestines selected for the purpose, to become (to their accommodating tastes) a luxury as highly prized as any surnamed of Bologna. The ribs are disjointed from the back-bone, and, with the head, discarded as worthless. The body is quartered, cutting through the skin; the quarters, tied together in pairs, are thrown across the horses' backs, and conveyed to the camp. Arrived at their wigwams, the chivalrous

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Breaking up of Camp. Page 82.

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Young Cohanaco, the chief's youngest son, appeared to excel all others; he was looked upon as a remarkably smart and very active lad; and, though he was six or eight years old, was not yet weaned! All the tribe fondled and caressed him; he would practise with the boys, often without any covering to his back, till excited and almost exhausted; then he would run into the lodge, take refreshment at his mother's breast, and speedily return to his sport.

All this time *Holland* was not forgotten, but the chief and his liege were continually reminded of the urgent reasons for taking me there without delay; the presents which could only be obtained there, the fearful consequences of suffering me to come to harm, the great ships with the big guns, &c. &c., that would assuredly avenge me upon the whole tribe, — with what effect, beyond allaying present irritations and discontents that threatened me, it was impossible to determine.

A novel example of farriery offered itself to my observation one day, while hunting with the chief; my old horse, on a sudden, began to hobble, and very nearly gave out. I watched him some time, and jolted on, suffering somewhat from his uneven movements, but could not discern the occasion of the difficulty. On dismounting and examining his feet, nothing serious was perceptible, except that the hoofs were worse for wear, and broomed up a little. I remounted, and gave the poor creature a smart drubbing, to overtake his owner, if possible, and consult him on the case, which was one wherein I was content to defer to his wiser judgment. Sufficient steam was raised to bring us abreast of the chief, who, on hearing what was

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492 the matter, put spurs to his horse, and told me to come on —"Bueno caballo, es campo, campo." I tried to comply, but it was hard starting the beast, though I used up considerable wood to that end. The chief having got far in advance, and finding me desperately in arrears, hove to, and waited for me. I toiled on, and succeeded in working a passage to his position. He dismounted, inspected the horse's feet, and, directing me to wait his return, rode off. He soon reappeared with a piece of guanaco-skin, which he tied securely about the hoof of the lame foot. I expressed some surprise at this method of shoeing horses; but he said, "Buenos zapatos,"— good shoes,— and the event confirmed his words. The lameness nearly disappeared, and we jogged on together without any further trouble.

593 578 While at this camping-ground, the chief one morning arose in a towering passion at some words let fall by one of his wives, and exhibited another sample of the rigor of matrimonial discipline, very similar to that which graced the nuptials of his daughter. He gave her a tremendous beating, which seemed enough to kill her outright; but she took it very calmly, as a sort of necessary evil incident to the married state.

484 Once more on the move, the squaws taking charge of the furniture and baggage, including the papposes, and the men riding in advance as usual, to chase supplies for the larder. Game was scarce; we got a couple of ostriches and a skunk, — or a couple of skunks and an ostrich, I forget which, and it makes less difference to the reader than at the time it did to me. We cooked and lunched on the ground and turned our faces homeward with the scanty remainder. The women were busy erecting the wigwams. The ground

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START FROM THE CAMP AT MOWAISH OR WINDOW HILL.

[facing p. 79]

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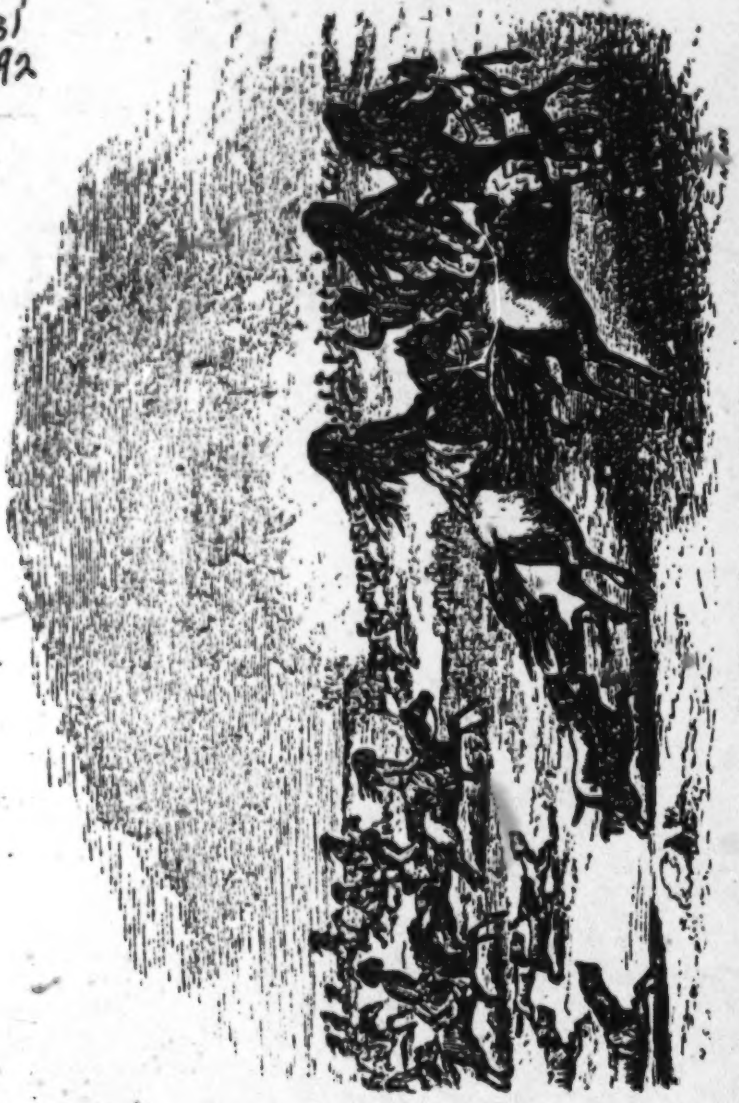

Hunting the Guanacho. Page 70.

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[pp. 13, 14, + 15 are blank]
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entirely and could find no pass, it being impossible even for the animals to cross over to the other side, all passages being closed off by snow most of which has frozen solid and is, as it were, petrified. This finding made plausible the assertion which the Indians make to the effect that they have never crossed the mountains here or in any of the other places already named. From the first of the three lakes mentioned there flows a small river which runs into the haven of Santa Cruz; from the second, located to the south of the first, springs the stream which the Indians call Chalia, which flows into the Rio Grande de Santa Cruz; the last and southernmost of the three lakes gives birth to the Rio Grande de Santa Cruz, which flows into the haven of the same name, situated at 50° 12′ of southern latitude. The chief who lives in this district, which comprises the land between Puerto Deseado and the Rio de Santa Cruz [sic], is called Camelo, and we called him Julian. He is one of the chiefs with the largest following in his nation; his lieutenant is a son-in-law of his called Onos, and he lives in the vicinity of the Santa Cruz lakes.

Fifteen leagues from the Santa Cruz river there is another stream, fed by the mountain snows, which runs in that area and turns toward the Straits of Magellan. This stream flows into the cove named Gallegos and is not navigable, reports of other ancient travelers to the contrary. At 52° of southern latitude is the Cabo de las Virgenes; and the Straits of Magellan start there. The mountains come down so close to the very Straits, at its mid point, that even here it is impossible to reach [67] the other side by land. There are here a number of small snow-fed streams, an abundance of firewood and good grasslands which support the infinite number of guanacos that live in the region. The Indian chief who governs these lands is called Coopan. He is one of those having the largest following, but all his people travel on foot, the tents and small belongings being transported by dogs. Only the chief and his women have horses, which are supplied to them by their neighbor Camelo, chief of San Julian. This state of affairs has existed for some years, in fact since Camelo invaded this territory and took away all the horses. Since the invasion it has been his policy to supply chief Coopan and his wives with horses, but no one else, and in this way he is able to keep his southern neighbors under his control. Horseless, they hunt guanacos on foot, and as there are many of these animals they are able to live pretty well in this territory. In Puerto Deseado and in San Julian a good many of these animals also live, yet not as many, and there the Indians can hunt them with greater ease since they have horses; but then again, the Indians here in the more southern part who lack horses are themselves more agile and robust. In

guanaco, and is sandal-like in appearance. For riding they use boots 291
made from the hocks or legs of horses or large guanacos, and their spurs [492]
are of wood which they carve with no little art. They bind their fore- 302
heads with a band of wool about two fingers wide, woven by themselves
and of several colors. These bands hold the hair in place, that is, swept
upward on the left side with the ends free like the feathers of a bird.
These bands, bound six or eight times about the head, have small pieces
of yellow metal or brass at their extremities. When they mount their 492
horses they tie their large outer garment about the waist with a thong, from
which hang their bolas and knife, which are the weapons they usually [411]
carry, and when they require freedom of movement for their arms they
allow their skin garment to fall backward onto the horse's rump, and be-
ing thus bare from the waist up they present a rather pleasing spectacle
as they race off or pursue game, particularly as the hide entirely covers
the horse's rear quarters and offers to view its inner, multicolored fur.
Their riding gear consists of a sort of packsaddle, with neither saddlebow
nor crupper, and made of the hide of a large guanaco, the pads stuffed
with coarse, dry grasses. The stirrups, which are carved out of wood,
are so small that the large toe will hardly fit into it. They sit somewhat
clumsily on their horses, but securely nevertheless, and can race up or
down hill with equal ease. The horse's bit is made from a slender stick
or from the wing bone of an ostrich, and has a small knob at either end;
it is as long as the horse's mouth is wide, and the reins are attached to
its enlarged extremities as are also two small thongs which go about the
horse's chin and keep the bit from slipping out of its mouth. [69] The
reins are made of eight twisted strands of very thin and pliable rawhide.

The women's clothes are made of the same kinds of skins as are 291
the men's and are worn in the same manner, but for one small difference
which is that they fasten the garment with two large wooden or iron pins
over the chest in such a way that the two upper ends of the hide hang like
the flaps of a cloak down as far as the waist. The other two ends of the
hide hang behind in the manner of a train about half a yard long. This [481]
hangs to the ground when the women are still but when they walk they
gather it up in their left hand. They do not use their left hand for any- [834]
thing else, unless it be to shield their parts in some unforeseen circum-
stance. In addition to this they wear, beneath the aforementioned hide,
a sort of square apron which reaches to below the knees, made of flannel,
woolen stuff or some other cloth if they can get it, and if not, then of
very soft leather. This apron they tie about the waist with a thong, which
those women of some authority adorn with beads. They do not wear [531
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sandals on their feet as do the men, but when they ride they put on boots
similar to those the men wear. They do not cover their heads, but 302

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to dicing, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the